

# French Connection!

(See page 6)



# HOW·NI·KAN

PEOPLE OF THE FIRE

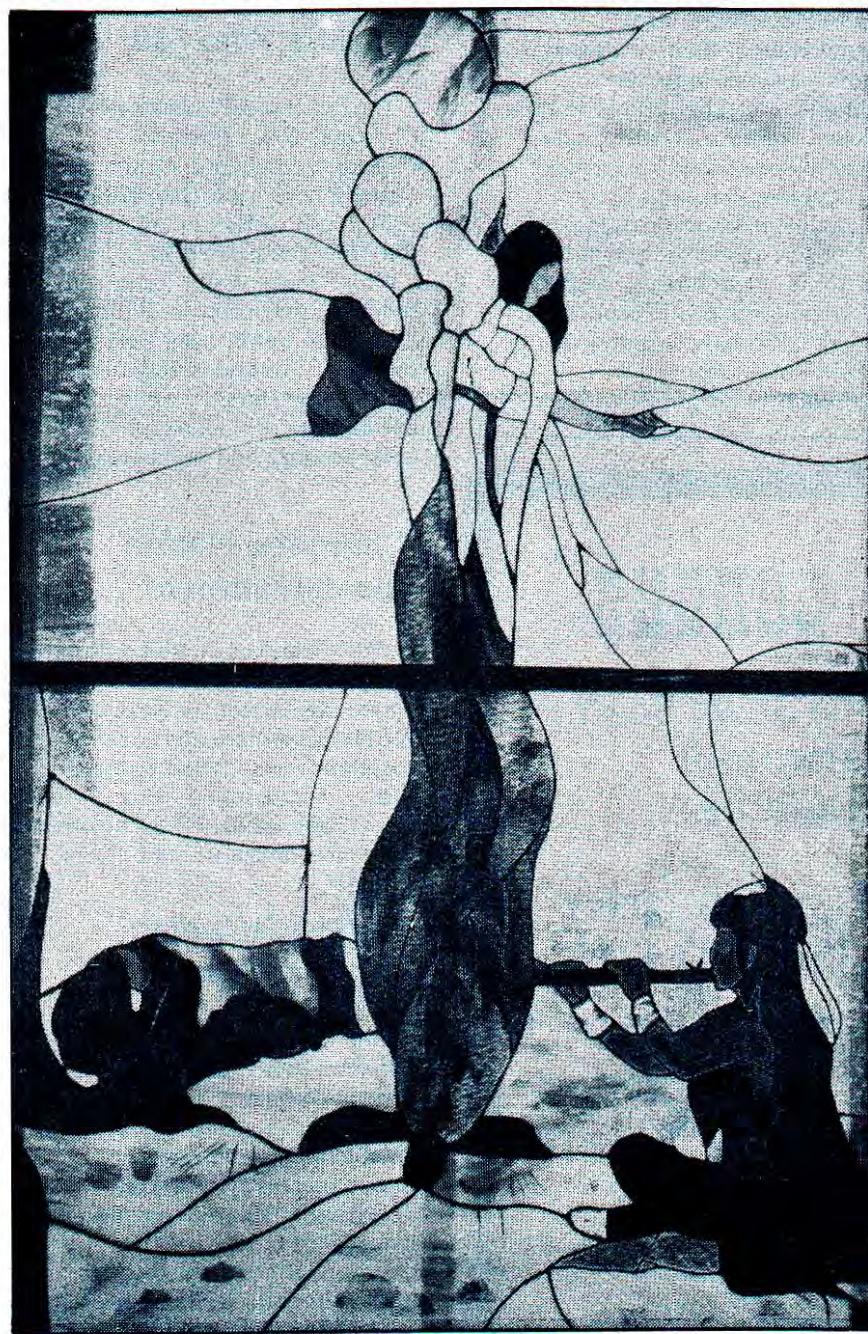


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Citizen Band Potawatomi Tribe

October, 1986



## Museum to receive stained glass window

"Flute Song to Her Spirit," a painting by Potawatomi artist Woody Crumbo, served as inspiration for this magnificent stained glass window created by Mrs. Cable Ball. Mrs. Ball has generously agreed to donate the window to the tribal museum and it should be in place in time for next year's General Council meeting.

## Bourassa-Nourie Scrapbook

HowNiKan thanks to Lorraine Nourie Lewis for this picture of her grandmother, Delilah Bourassa Nourie. According to Lorraine, her grandmother was born in Maple Hill, Kansas on December 1, 1868. At the age of four, she moved to Beaverville, Illinois. Her father was Eugene Bourassa, her mother

Herline (Ellen) Gagnon. Delilah was married on January 2, 1888 to Alfred Nourie. Their 11 children were Alphie, Arline, Leonie, Marie Louise, Eugene, Antillie, Sherman, Elmer, Eustelle, Alfred and Opal. Delilah passed away on May 4, 1942.



## Letter from the Chairman

**Fellow Tribal Members,**  
Aho Nikane! The news was greeted rather calmly at the last meeting of the Business Committee - we are out of debt. When Dr. Levier made the announcement we all took it in stride and continued on with business. On reflection, however, we should have prayed - and sang - and danced. Over 15 years of debtor's status gone is like removing a yoke from our necks. In a less symbolic meaning, we are now free to begin the move we have talked about in all of the Regional Councils and at General Council: economic development. Two factors support our proposed expansion; the tax free status of the tribe and the Tribal Government Tax Status Act. This "one-two" punch in our competition for jobs and industry has been greatly enhanced under the new tax laws. Look for good things to come!

In the same vein, look for the Secretarial Election conducted under BIA direction to happen in the next 60 days. The two principal issues are the Tribal Charter, presently under review,

and the staggered terms of office for elected officials. The issues are very vital to the tribe's growth and progress. Please vote, and encourage others to vote. The traditional pattern of elders expressing their opinions to younger family members needs to take place. We depend on the concern and involvement of our elders and hope they will involve themselves in turning out the vote.

I recently received word from several members in California that the mailing lists we sent to some of our active members to encourage contact on a regional basis are being used to solicit business for a commercial venture. While presented as a "Brothers of the Fire," i.e., Potawatomi group, the pitch also asked for money and solicited sales of books and poems. I don't condemn any artistic expression by any Potawatomi. I do condemn the unauthorized use of our attendance lists for the Regional Councils. The Citizen Band Potawatomi Tribe knows nothing about, and in no way endorses the efforts of these people to raise money for whatever group. We strongly suggest that any group wishing to meet and form some kind of networking with other tribal members do so in our traditional manner - council and vote, elect leaders who will bond their

management of any monies, and coordinate with the tribal administration. If you have a business proposition, however, read on.

This last Saturday I was honored to be invited to the Ogee-Beaubien family reunion by Mr. and Mrs. J.D. Holt. Mr. Holt, a professional engineer, and Mrs. Holt have authored a book about their clan, which is one of the tribe's largest and most rich in historical involvement in tribal affairs. They recognized three family members who were 12th generation Beaubien descendants and eighth generation Ogee descendants. They had a gold tournament at Fire Lake, a dinner, and much good fellowship and reminiscence. Again, Megwetch, to the Holts and their family.

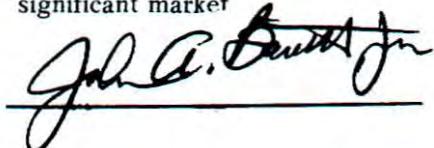
I was interested to note the many members of the Ogee-Beaubien clan who were professionals in their occupations: doctors, lawyers, engineers, architects, etc. This brings to light a project we have long felt was needed by the tribe. The Citizen Band Potawatomi hires the services of many professionals. In the last five years our payments for attorneys, architects, engineers and consultants has exceeded \$300,000. We have a policy of Potawatomi preference in procurements for goods and

services. The problem is - who are you? Where are you? Do you want the business? If you have a profession, service or product, please send your name, address, phone number and details of your service or product to:

**Citizen Band Potawatomi Tribe  
Guide to Professions, Products & Services**

Rt. 5, Box 151  
Shawnee, OK 74801

Buy Potawatomi! Support your tribe by doing business with other tribal members. We will publish this list in the **HowNiKan** initially, and as a separate publication if participation demands it. Remember, there are over 12,000 of us; counting spouses and unenrolled children, at least 50,000 of us. That represents a significant market



### Tribe makes 'Who's Who '86'

Citizen Band Potawatomi Tribal Chairman John Barrett, Committeeman and Administrator Francis Levier and **HowNiKan** Editor and Assistant Administrator Pat Sulcer are listed in the new "Who's Who of the American Indian." According to editor Barry Klein, the publication seeks to recognize American Indians, as well as non-Indians, active in Indian Affairs, history, art, anthropology and archaeology.

### Cherokee Nation Job recruitment

The Cherokee Nation will have a job recruiter at the Native American Center on November 17. All Native Americans seeking job assistance are invited to visit the center, located on S. Harvey near the Oklahoma City Zoo, between the hours of 9 a.m. and 3 p.m.

### Statewide Indian paper planned

Tim Giago, the highly respected and sometimes feared publisher of Indian Country's only independent weekly, has set his sights on establishing a statewide newspaper to serve Oklahoma's nearly 200,000 member Indian community.

Giago, who established the award winning **Lakota Times** five years in South Dakota, believes Native Americans have been denied a voice long enough. "I think we're going to shake some people up in Oklahoma," says Giago. "We intend to cover the tribal governments and we will cover the politicians. A lot of people won't like finding themselves in the news, but it's time they were called accountable."

Giago, whose first years of  
(cont. page 10)

## HOWNIKAN PEOPLE OF THE FIRE

The **HowNiKan** is a publication of the Citizen Band Potawatomi Tribe, with offices located at 1900 Gordon Cooper Drive, Shawnee, Oklahoma.

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All editorials and letters become the property of the **HowNiKan**. Submissions for publication must be signed by the author and include a traceable address. Publication is at the discretion of the editor.

Change of address, submissions and subscriptions should be mailed to Route 5, Box 151, Shawnee, Oklahoma 74801.

#### Citizen Band Potawatomi Business Committee

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Vice Chairman — Doyle Owens  
Secretary-Treasurer — Kenneth Peltier Sr.  
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# Tribal tracts

## Appeals court overturns BIA

A federal appeals court has invalidated a BIA requirement mandating a one-quarter minimum blood degree to be eligible for educational assistance.

The 9th U.S. Circuit Court of Appeals charged the Bureau of Indian Affairs with usurping the power of Congress and the Indian tribes by establishing a blood degree requirement for federal education loan applicants.

**Shawnee BIA Agency**  
Superintendent Joe Walker, however, says the court decision may not affect Potawatomi tribal members seeking BIA assistance with educational costs. According to Walker, the Shawnee Agency will continue operating with the one-quarter requirement until they hear different from the Department of Interior. Walker also said he had doubts as to whether or not the California ruling was applicable to Oklahoma, but if it should prove to be, the Agency might have to "fall back on regulations we've never used before" that allow preference for people living within the Agency jurisdictional area.

The 9th Circuit's unanimous

ruling overturns that of U.S. District Judge John Vukasin. The Appeals Court opinion said the blood degree requirement was valid when the BIA passed it in 1957 because it was recognized in the 1939 law regulating college loans to Indians. That law, however, was changed in 1974 to define Indian as "any person who is a member of any Indian tribe" recognized by the federal government. That left membership requirements and blood percentages up to the individual tribes.

Diane Zarr, a student at Sonoma State University and a member of the Sherwood Valley Band of Pomo Indians in Northern California, brought the suit against the BIA after being denied education grants based on the fact she was 7/32 Indian. An 8/32 degree would equal one-quarter.

## Tribal elders honored again

**Native Times**, "The good news paper for Native people and caring friends," recently ran a picture of Potawatomi elders Ozetta Peltier and Edith O' Bright. The picture, published earlier in the **HowNiKan**, ran in the paper's

"We Read" section. Subscriptions to **Native Times** are available for \$8 annually. Write: P.O. Box 3300, Rapid City, South Dakota 57709.

## Denver paper features tribe

The **Camp Crier**, an independent Indian newspaper published monthly in Denver, Colorado, featured a story on the Citizen Band in its September issue. The article, written by Pat Sulcer as a handout for regional councils, includes a historical overview of the tribe's development. The **Camp Crier's** publication of the story, headlined "Potawatomi Tribe Plans To Beat Odds in Mainstream," coincided with this year's Denver Regional Council meeting.

## Intergovernmental project proposed

Citizen Band Chairman John Barrett received a standing ovation at a recent Shawnee City Commission meeting after proposing a joint economic development project that would offer relief to recent flood victims living within the tribe's jurisdictional boundaries.

The City of Shawnee has been considering an Army Corps of Engineers proposal to build a levee south of the city in hopes of preventing a repeat of the 1983

and 1986 flooding that closed South Beard Street and drove numerous families from their homes. The Business Committee's proposal called for buying out the affected homeowners, establishing a sand-fill operation and promoting an industrial park in the area. As businesses would commit to locate in the area, the sand operation would be used to raise development sites above the flood elevation. The project would be jointly funded, developed and marketed by the city and the tribe.

Commissioners voted unanimously to both put a hold on the Army Corps proposal and to have the tribe submit a complete plan outlining the intergovernmental project.

## Atlanta interviews HowNiKan editor

**HowNiKan** Editor Patricia Sulcer was recently interviewed by the **Atlanta Constitution** for an article on censorship of tribal newspapers. Several newspapers across the country operated by tribal governments have been shut down and editors who disagree with tribal governors often find themselves the victim of a "budget cut." We are always pleased to inform people that the tribal Constitution guarantees First Amendment rights and that the current tribal administration is dedicated to maintaining a tribal "news" paper.

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# Native News

## Iroquois featured in National Geographic

According to the **Turtle Quarterly Magazine**, National Geographic is preparing a comprehensive article on the Six Nations Iroquois Confederacy.

The article, scheduled for publication in late 1986 or early 1987, is expected to cover the Kanawake, Ohsweken, Cattaraugus, Allegany, Akwasasne, Onondaga, Tonawanda and Tuscarora Iroquois communities.

## 'Alcohol Lake' tribe kicks the bottle

A tribe in British Columbia, known for years as the Indians of "Alcohol Lake", claim to have kicked the bottle.

The nearly 400 Shuswap Indians of Alkali Lake (300 miles NE of Vancouver) managed to break their alcohol habit without outside intervention and now claim to be nearly 100 percent teetotaling.

Andy Chelsea, chief of the Shuswap tribe, and his wife, Phyllis, became the movers and shakers for tribal temperance. According to Chelsea, his personal reformation occurred after losing 16 friends and family members to alcohol related incidents in one year. For three years, the Chelseas and two others fought their temperance war alone. But, according to the chief, things slowly began to look up.

"On Monday mornings I'd walk through town, smiling and feeling good, looking healthy, talking to people. Other people were stumbling around, feeling bad, their heads hurting. Eventually people started looking at me and wishing they were in my shoes. It was leadership by example."

As more and more tribal members attempted to dry out, Chelsea's supporters grew and became bolder. According to one report, white bootleggers were thrown off the reservation, a drunken priest was forced to leave and drinking by council members or employees was outlawed. Tribal members who refused to quit drinking were no longer given welfare checks — but were given vouchers that were honored by tribal merchants for food, clothing — anything but booze.

Chelsea believes his methods were justifiable. "If they don't like it they can leave. If they want to have another leader they can throw me out. If they want to develop with a bunch of drunks, let them go ahead. But I guarantee that if you try to develop economically with a bunch of drunk Indians you're not going to make it."

With the return of sobriety, a renewed interest in traditional customs has surfaced. Tribal observers say self-esteem is high and there are now less than a

dozen alcoholics on the reservation.

Throughout North America, however, alcoholism remains the number one killer of Native Americans, dying at a rate five times higher than that of the white population.

## Education associations endorse Campbell

Ben Nighthorse Campbell, Colorado's only American Indian candidate for Congress, has received the endorsement of both the National Education Association and the Colorado Education Association.

A former U.S. Olympic champion, the 53-year-old Campbell has presented voters with a shocking youth profile deserving of attention: 40 percent of our children live in single family homes; 30 percent are "latch-key" with both parents employed; 20 percent live in the poverty level; 15 percent have physical or mental handicaps and 10 percent have very poorly educated parents.

Campbell's platform also includes a strong anti-drug stance. A Denver newspaper has quoted Campbell as saying, we should "educate our people on the dangerous and degrading effects of narcotics, eradicate drug production in the fields and factories where it originates, and enforce more vigorously the drug laws."

Campbell, an enrolled Northern Cheyenne, has received endorsements from Indian leaders across the country, as well as campaign support from Senator Gary Hart and Representatives Pat Schroder and Tim Worth.

The last Indian to serve in Congress was Ben Reifel during the 1970's. Only seven American Indians have held congressional seats.

## Navajo newspaper will be indexed

The **Navajo Times** TODAY, this country's only Native American daily newspaper, will soon be indexed by name and subject and available at the Navajo Nation Library.

Library officials have announced receipt of a \$57,375 grant to be used for indexing the newspaper, classifying tribal documents and cataloging oral history tapes.

## Pow wow and contest dates announced

The 1987 Gathering of Nations Pow Wow and Miss Indian World Contest will be held in Albuquerque, N.M., April 16, 17 and 18.

Billed as "the largest Indian gathering of its type in North America," the event is expected to

draw more than 1,200 dancers competing for over \$28,000 in prize money.

For more information write to: Gathering of Nations, PO Box 75102, STA. 14, Albuquerque, N.M. 87194, or call (505)831-1820.

## Oglala to open packing plant

A joint venture project between the Oglala Sioux Tribe and a California businessman has resulted in formation of the Nebraska Sioux Lean Beef, Inc. packing plant located in Gordon, Nebraska.

The packing plant, expected to open next month, received more than 1,800 applications to fill 50 positions. The packing plant will employ a total of 90 people, with a goal of 60 percent tribal members.

The state of Nebraska, the city of Gordon, the First National Bank, the former packing plant owner and the Department of Housing and Urban Development are all involved in financing the project.

## Navajos building marina resort

The Navajo Nation has signed a lease with a developer to construct a marina resort near Lake Powell in Arizona.

According to the **Navajo Times** TODAY, the tribe will own a twenty percent interest in the project. The five-year plan calls for construction of a 300 slip marina, a hotel, lounge and shopping center.

The Navajo joint venture includes the participation of the National Park Service and SEVA Development Co. of Scottsdale.

## NARF receives \$50,000 donation

The Passamaquoddy Tribe recently donated \$50,000 to the Native American Rights Fund based in Boulder, Colorado.

NARF provided legal representation to both the Penobscot and Passamaquoddy Tribes throughout negotiations that lead to the signing of the Maine Indian Settlement Act of 1980. The terms of the Act included an award totalling around \$81 million; \$27 million was placed in trust for future economic development and \$54 million was used to purchase some 300,000 acres of land.

The recent donation marks the second such contribution to NARF from the Passamaquoddy Tribe. Tribal Governors Clive Dore and John Stevens have stated that by helping NARF stay financially strong Indian people of all tribes could feel confident that their rights were being protected.

## Minnesota Chippewa sworn in as judge

John D. Durfee, a member of the Fond du Lac Reservation of Minnesota Chippewas, was sworn in as a district court judge in July. He is the first Indian to be appointed to such a position in Minnesota. The appointment was made by Governor Rudy Perpich.

Durfee is a graduate of the University of Minnesota Law School and a former Minnesota Chief Public Defender.

## Tribal forestry projects among top producers

The July issue of **Forest Industries** magazine contained the "1986 Annual Lumber Review" tabulation of the leading timber producers in the U.S. and Canada (1985 production figures.)

Among the top 400 companies are four tribal forest products enterprises. They are: Fort Apache Timber Company, Arizona (number 99), with a production of 104,527,548 board feet; Navajo Forest Products, Inc., Arizona (number 201), with a production of 44,000,000 board feet; Warm Springs Forest Products Industries, Oregon (number 215), with a production of 39,370,000 board feet; and Menominee Tribal Enterprises, Wisconsin (number 350), with a production of 14,000,000 board feet.

## Papagos vote down non-Indian city

The Tohono O'odham (Papago) tribal council, by a wide margin, has rejected a proposal by a California developer to build a non-Indian city on reservation land near Tucson, Arizona.

Nineteen of the 21 council members voting said they did not want Santa Cruz Properties, Inc., to proceed with the project, which would have created a city of 100,000. Developer James Rothchild had been seeking a 90-year lease on more than 18,700 acres near the historic Mission San Xavier del Bac south of Tucson.

## Sierra Nevada dig ages Indian history

Archaeologists working at the remains of a pre-Columbian Indian structure in the Sierra Nevada say they may have evidence that North America was settled much earlier than previously believed.

The clay floor found in Stanislaus National Forest, 150 miles east of San Francisco, could be at least 10,000 years old, the oldest structural remains on the continent, site experts say.

Sites and structures dating up to 32,000 years ago have been found in South America, but none have been

found on the North American Continent that date back more than 8,000 years, according to Robert Bettinger, a University of California expert on Sierra Nevada prehistory.

"We're taking a quantum leap into the past with this find," said Ann Peak, chief site archaeologist. "This is telling us that there was fairly intensive use of land in California by the Indians beyond 6,000 to 7,000 years ago, which is really the oldest most California sites firmly indicate."

Archaeologists are divided in opinion as to when the supposed migration to the Americas occurred. Some say it happened at least 20,000 years ago, and some believe it was up to 35,000 years ago. Others believe it was no more than 15,000 years ago. A growing number, including many Native Americans, maintain the Americas are the original home of most if not all Indian peoples.

"If Indians were just getting to the New World on their way to South America 10,000 years ago," says Peak, "you wouldn't find this kind of permanent site, which indicates traditional heavy use."

## BIA awards development contracts

Assistant Secretary for Indian Affairs Ross Swimmer has awarded contracts to three firms that will act as model business development centers to create jobs for Indian tribes and individuals.

The three corporations, selected from 21 applicants, are the United Indian Development Association (UIDA) of El Monte, California; the Rensselaerville Institute of Rensselaerville, New York, and the Fairbanks Native Association (FNA) of Fairbanks, Alaska.

Each firm was awarded \$250,000 to generate jobs in Indian Country by attracting industry to the reservations and helping entrepreneurs start and run new businesses. The contractors, each experienced with Indian economic development, will assist business in planning, financing, accounting, marketing and management assistance from start-up until the business is successfully established.

The firms are proposing to create 1,081 jobs in Indian Country over a three-year period. The one-year contracts are renewable for up to three years if the firms meet the job creation numbers called for in their contracts.

About half of the nation's 1.4 million Indians live on reservations. Their land holdings total more than 53 million acres where unemployment runs as high as 70 percent on some reservations. One-quarter of the Indian workforce is seeking employment and 27 percent of the total population lives below the poverty line.

Tribes or businesses interested in contacting the new business development centers should write to the following addresses: Rensselaerville Institute, Pond Hill Road, Rensselaerville, NY 12147; United Indian Development

Association, 9650 Flair Drive, Suite 303, El Monte, CA. 91731; Fairbanks Native Association, 310 1st Avenue, Fairbanks, AK. 99701.

## Tribal garment company receives \$130,000 grant

The White Earth Garment Company, Inc., on the Minnesota Reservation, has received a two-year \$130 thousand grant from the Northwest Area Foundation to train present Indian employees to move up to management positions and to expand marketing.

Five employees will receive training, an operations manager will be added for two years, and the present manager, Bill Osborn, will devote more time to marketing as others take over more of the management role. "This business has grown substantially and a first priority is to get some of our people trained to take over management positions. This grant will provide the opportunity for Indian people to move up the ladder," said Osborn.

White Earth Garment Company was started in 1982 and now employs about 30. A year ago, the company signed a cooperative working agreement with Honeywell, Inc., Defense Systems Division. As a result, Honeywell is providing donated employee business and marketing expertise to generate additional jobs for members of the reservation. The garment company's commercial division manufactures Nortex sportswear in addition to hospital and nursing home supplies, such as gowns.

The company recently added a new defense contracts division in preparation for receiving anticipated 8-A set aside contracts. The company was approved for 8-A set aside contracts in October of 1985 and underwent a favorable facilities survey.

According to Karl Stauber, vice president of programs for the Northwest Area Foundation, the foundation is interested in working with local people to help them establish new models for dealing with problems in their communities. "In our eight state region there are about 60 reservations. Unfortunately, there are only a small handful of successful business ventures on reservations. We see this as an opportunity to strengthen a model of how a small for-profit business can be successful," said Stauber. "We were interested in the White Earth proposal because it clearly fits in our guidelines for economic development, there's a business already there that shows stability, and the tribal government has done a good job of isolating the business from tribal politics," said Stauber.

## 'Stay in school' stories sought

Secretary of Education William Bennett recently requested that the public inform him of successful efforts that have helped youngsters stay in school and go

on to college. The Secretary pledged to collect all the letters and report back, emphasizing the need to learn about and reinforce individual efforts to keep young potential dropouts in school.

Secretary Bennett expressed concern about the Nation's missing undergraduates — those students who are not entering our colleges and universities because they never complete high school.

Success stories should be addressed to the attention of Missing Undergraduates, Secretary of Education William Bennett, U.S. Department of Education, 400 Maryland Avenue SW, Washington D.C., 20202, 202/245-8564.

## Chippewa tribe sues over Interior policy

The St. Croix Chippewa Tribe of Wisconsin has filed suit against Secretary Donald Hodel and Assistant Secretary - Indian Affairs, Ross Swimmer in the United States District Court for the District of Columbia.

The St. Croix Tribe challenges the Department's statement of policy published in the *Federal Register* on February 19 which stated that the Department will not accept off-reservation lands in trust for the purpose of establishing bingo or other gaming enterprises which would not conform with state or local laws.

The tribe alleges that the policy was adopted in violation of the Administrative Procedure Act and is therefore void and of no effect. The tribe also seeks an order to compel the Secretary to immediately cease enforcing the "invalid rule" and requests review and approval of their off-reservation application to establish a bingo parlor in the village of Turtle Lake, Wisconsin.

## Oklahoma receives bilingual resource center

A \$516,970 contract to establish a bilingual Multifunctional Resource Center has been awarded by the U.S. Department of Education to the division of Public Responsibility and Community Affairs at the University of Oklahoma.

OU and Oklahoma State University collaborated on the development of the proposal requesting the establishment of the MRC at OU, and the Teaching English as a Second Language Center at OSU will serve as a subcontractor on the project.

One of 16 such centers in the United States and the first to be located in Oklahoma, the center will work "to strengthen the delivery of bilingual education services at the local level," said John E. Steffens, assistant vice provost of the division of Public Responsibility and Community Affairs. The center will be located within the American Indian Institute at OU and will begin operations on Oct. 1.

"This contract demonstrates the success of the collaborative effort of the two comprehensive universities - OU and OSU," said Steffens. "We worked well in the developmental process and anticipate a stronger program for developing services throughout this region through this joint effort."

All consulting and technical assistance services of the MRC will be available to school districts free of charge and will involve not only classroom teachers of limited English proficiency (LEP) students but also administrators, paraprofessionals, teacher aides and interested PTA members.

The center will serve a total of 48 federally funded. Title VII projects in Service Area 8 which includes school districts in Oklahoma, Kansas, Nebraska, South Dakota and North Dakota. Twenty-one Title VII projects are located in Oklahoma.

A variety of ethnolinguistic groups, including American Indian, Hispanic, Vietnamese, European, Chinese and Filipino, live in this five-state service area, Steffens said.

According to available U.S. Census figures, nearly 40,000 students between the ages of 5 and 17 who speak a language other than English currently are enrolled in the elementary and secondary schools in Service Area 8.

MRC will offer on-site intensive training programs as well as regional and state workshops for school professionals who work with bilingual students and their parents. Technical assistance also will be available to help school districts of states to assess their needs in this area and to implement and operate special programs for LEP students. Services also will assist in staff development, computer-assisted language learning and teaching, curriculum and materials development, methods of teaching English as a second language, assessment of LEP students, and parent-involvement programs.

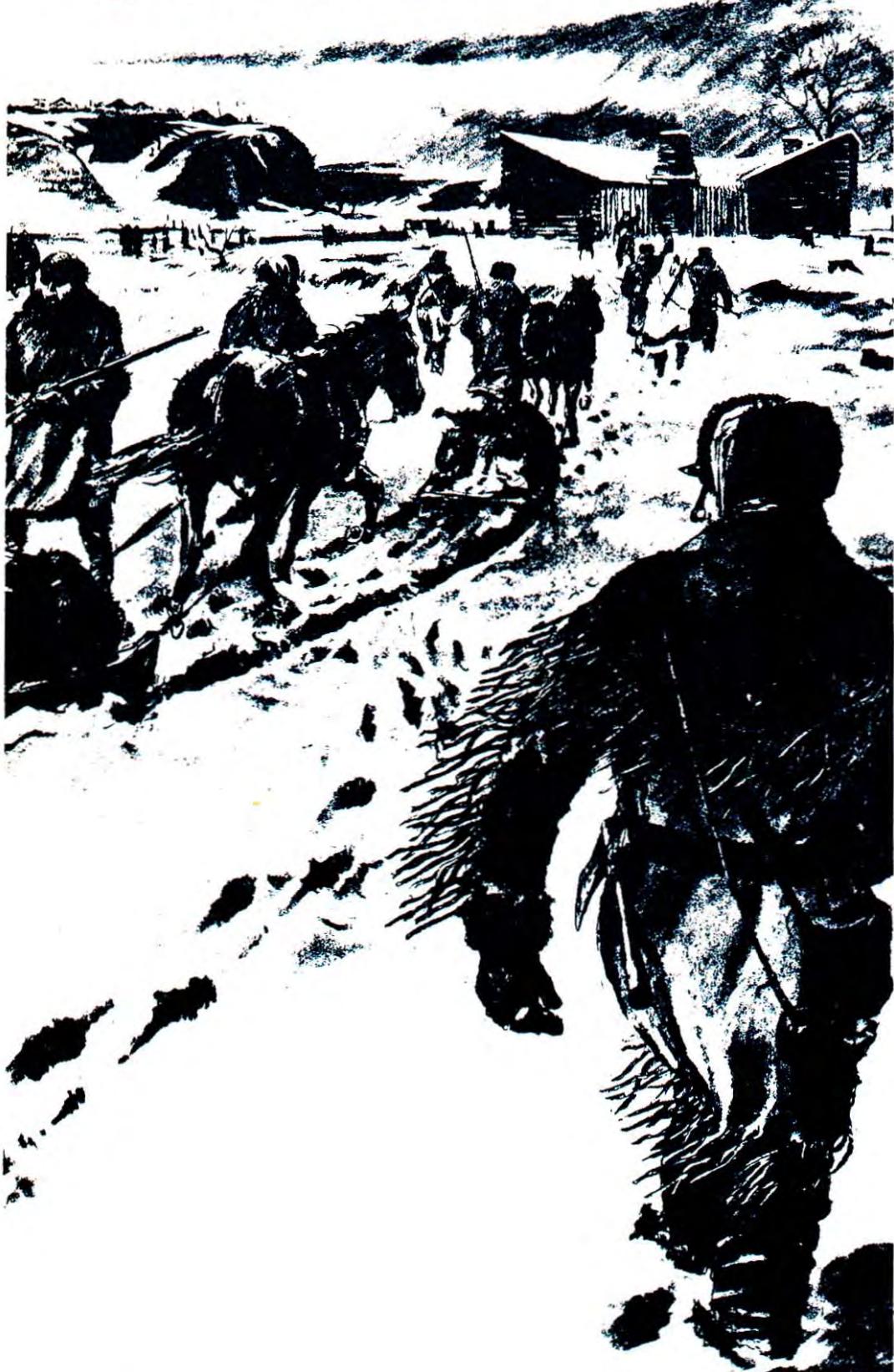
Anita Chisholm, director of the American Indian Institute at OU, will serve as materials development specialist of the MRC. Ravi Sheorey, associate professor of English as a Second Language at OSU, will be assistant director and ESL specialist of the center.

**"Because of the Gramm-Rudman Bill, it is hard for the government to give aid to Indian reservations. For every \$1 given to Indian reservations, it costs the federal government \$2."**

— President Ronald Reagan, responding to a question from Oglala Sioux high school student Stephen Lewis.

Lewis' question? "What is the Reagan Administration doing to improve economic, health and education conditions on Indian reservations?"

# The French Connection



***A story of brave men, strong women and the society that formed the 'Canadian psyche'***

Early settlers in the Old Southwest were mainly offspring of Canada's colonists who had come to Quebec, Three Rivers and Montreal, not long after Champlain. Migration to the Great Lakes area began in 1673 when government restrictions and increased competition pushed fur traders inland, thus changing the pattern of trade. By the early 1700's, a closely knit group of traders began to form in the interior. These traders, already linked by intermarriage, made marital alliances with the daughters of influential chiefs of the surrounding tribes. Some were already mixed blood; others were descendants of Frenchmen who, early in the Seventeenth Century, had lived among the Indians and learned their language.

It was these mixed-blood marriages which determined to a great extent how the fur trade in the Southwest developed. The Southwest fur trade accommodated itself to patterns of trade already established amongst the tribes. In contrast to areas dominated by the Hudson Bay Company and the North West Company — where there was contrived takeover by politically backed entrepreneurs — control here remained very much in the hands of certain closely related mixed-blood families. Before the end of the century, these families banded together in the Michilimackinac Company, a company which was responsible in some years for as much as two-thirds of the Montreal trade. Until recently, interpretation of events of importance in the area of the Old Southwest was done mainly in the context of the rivalry between the United States and Great Britain. A fact often overlooked is the crucial role Mackinac Company traders took in the War of 1812, not only at Mackinac but also in other areas where there was Indian involvement. Indian loyalties in the war were not strictly decided by British influence, but rather by the network of families protecting their interests.

Since the early research of Parkman, Thwaites, and Kellogg, United States scholars have left this area of history to their Canadian colleagues, and they in turn have shown little interest in "Canadian settlements placed under American jurisdiction after the American Revolution." Original source material is fragmentary, widely scattered, and in some cases destroyed; nevertheless, it is regrettable only perfunctory scrutiny has been given an area of social history which has played such an important part in the development of Canada and her relations with Native people.

Historian G.F.G. Stanley describes Indian involvement in the War of 1812 as that of "military auxiliaries." Sylvia Van Kirk and Jennifer Brown have challenged such views of earlier scholars that Native people played passive roles exploited by Europeans. Their work would have been enhanced, however, by including studies of the Southwest and the Michilimackinac Company. Curiously, Van Kirk lapses into the bias of "colonial" historians when she states, "The European trader took an Indian partner not only to satisfy his sexual needs but because an Indian mate performed a variety of economic services necessary to the functioning of the trade." The present writers hope to dispel once and for all such stereotyping of traders and Indian women. A genealogical approach will show that there were not only stable mixed-blood marriages, but a structured metis establishment based on qualities deeper than sex and necessity: **society which was the nucleus of the Canadian psyche.**

The early Frenchman, true to his church, passed on to his mixed-blood family strict adherence to rules, with baptisms and marriages faithfully recorded from 1650 on. It is through these early documents kept by missionary priests, together with information from trading licenses, that we can ascertain why power in the trade fell into certain hands. Marriage of mere "convenience" would not have endured. Records prove not only long-lasting partnerships but continuous links between families for several centuries.

A small number of families either involved in or with ties to the fur trade settled at Quebec prior to 1637, and their names are among those listed on the famous Hebert Monument dedicated to the founders of Canada. Listed were Gaspard Boucher and Marie LeNeuf, wife of Jean Godefroy. Their offspring, ambitious and principled, made names for themselves in the fur trade, in the church, and in military and political endeavors. Boucher's son, Pierre, for example, because of his bravery in dealing with Iroquois hostilities, became commander and later governor of Three Rivers. He was sent in 1661 to persuade Louis XIV to send the Carignan Regiment, thus saving the colony from possible extinction. As a young man, he spent four years in Huronia with other Frenchmen from Three Rivers, and his first wife, Marie, was Huron. Jean Godefroy lived among the Algonquin for four years, acting as interpreter and involved with trade. In 1636 he married Marie le Neuf, and of their 11 children, two girls became Ursuline Sisters and almost all of their eight sons distinguished themselves. Today the Godefroy name is a prominent one among the Miami in Oklahoma.

In 1653 at Three Rivers, Pierre Boucher and Marie Le Neuf's brother, Jacques, attended the marriage of Pierre Dandonneau dit Du Sable. Dandonneau, described as "one of the most earnest and tenacious settlers," worked for Jean Godefroy. Fifty-nine years later the Dandonneau and Boucher families would be linked when Dandonneau's granddaughter, Marie Anne, married Boucher's grandson, Pierre Gaultier de La Verendrye. This was not the first Dandonneau marriage of significance in the fur trade. In 1670, Marie Anne's aunt, Jeanne Dandonneau, had married the fur trader Jacques Babie. Their grandsons were prominent in the mid 1700's at Detroit.

His sister, Madeline, called Catherine, became known as Madame Montour, famous in the history of the colonies of New York and Pennsylvania. Maurice Menard dit LaFontaine was one of her many husbands, but the most famous and powerful was known as War Chief Carondawana, or Big Tree. He served on the Council of the Iroquois. Margaret Couc married

Miami Chief Jean Baptiste Laframboise and they settled at Detroit in 1701 to produce a family with widespread marital connections to various tribes and Frenchmen in the trade, creating a powerful structure among the Huron, Ottawa, Potowatomi and Miami. The Laframboise name is among the Potawatomi in Oklahoma today.

Madame Montour's son by another marriage, Etienne Chesnier, married Therese Esther Chevalier of the same family mentioned earlier. She became Queen Esther in the legends of New York Colony, mistakenly called Madame's granddaughter by historians. Madame's grandson, Francois Lafontaine, married a Chevalier-Cardinel at Mackinac, and thus the network spread its web. Today the names Cook (for Couc) and Montour appear on official tribal rolls of the Wyandot in Oklahoma, and the Montour name survives also on the Six Nations Reserves at Brantford, Ontario, and at Kahnawake, Quebec.

Two hundred and fifty years after the arrival of the first Fafard (dit Laframboise), the family name survives in the person of Gabriel Dumont, Riel's military leader, whose mother was of the Laframboise clan. Not surprisingly, Louis Riel's grandmother was a Boucher.

An important early connection was that of the Le Ber family, Jacques Le



Ber arrived in New France before 1659 and was described as "the wealthiest merchant of Montreal." As in many of these early families, Le Ber had a sister who became an Ursuline nun. This family became linked to the Bourassas by the marriage of their niece, Marie, in 1684, to Francoise Bourassa. The Bourassas, through their Indian connections, would become the fulcrum of the Southwest trade. In 1754, Marie's granddaughter, Charlotte Ambroisine Bourassa, was married at Mackinac to Charles Langlade, a man destined to influence events in the Great Lakes fur trade more than any other.

Langlade's father, Augustin Mouet, was the great-great-grandson of Gaspard Boucher, and Langlade's mother was Domitille, sister of the Ottawa Chief La Fourche, whose tribe controlled the area around Michilimackinac and was thus in a position to dominate the Native fur trade. Charles was taken by his uncle, La Fourche, to his first battle at the age of 10. Since the Ottawa had previously experienced defeat on two occasions, the success of this attack convinced the tribe that Langlade had special powers. He proved a fearless warrior, taking part in 99 battles and skirmishes during his lifetime. The French called upon him to lead the Indians from Mackinac against the Miami in 1752. The force did attack, but then returned home when the Miami informed them they were going against their own people, as many of the Miami had Ottawa wives. After the defeat of Quebec in 1759, Langlade's switched loyalties provided the focus of Indian-French support of the British.

With his marriage to Charlotte Ambroisine, Langlade had a tie through her half-brother, Rene Bourassa, to the principal chief of the Potawatomi at St. Joseph - Topinabee, as well as a connection through Rene's wife, Ann Charlotte Veronica, to the influential Chevalier family. Sometime before 1777 the Langlade's daughter, Louise Domitille, married Pierre Grignon. Grignon's first wife had been a Menominee, a tribe which controlled the area around Green Bay where Grignon traded. He and his seven sons dominated the trade there on what Jacqueline Peterson has described as a "patriarchal compound." The route from the Mississippi through Green Bay was a crucial one for the Michilimackinac Company, and this family played a key role in establishing it.

There were also important ties through Langlade's mother, Domitille LaFourche, and her first husband, Daniel Villeneuve. Langlade had a number of half-sisters, all of whom married traders. Agathe Villeneuve married Pierre Le Duc Souligny, whose descendants included a well known Menominee chief. Later she married Amable Roy. Another half-sister married a Blondeau and a third married a Gautier. The latter's son, Charles Gautier, a close companion of Langlade, married first a Winnebago woman, and second, Magdelene Paschal Chevalier, daughter of Louis Chevalier and Magdelene Reaume, and widow of L'Archeveque. Thus another important St. Joseph link was made.

The Indian connections of the Laframboise family, already mentioned, were equally impressive. Of particular interest was the marriage in 1804 of Joseph Laframboise to Magdelene Marco, granddaughter of Kewinaquot, one of the most powerful Ottawa chiefs. Peterson describes Kewinaquot as the father of LaFourche, but the fact is unverified. The two were undoubtedly closely related, as Kewinaquot's people exercised control

around the area of the Grand River south of Mackinac, where LeFourche and Langlade traded and later also Magdelene and her husband. Magdelene's sister, Therese, became a trader too, as did her first husband, Pierre Lasaliere. Therese's second husband was George Schindler, son of the silversmith, Jonas, who supplied silver trade items to the Mackinac Company backers, James and Andrew McGill, and also to Duperon Babyu. Therese's granddaughter, Jan Fisher, married Joseph Rolette, whom Scanlon has described as "the most successful trader at Prairie du Chien." Eventually Rolette became a partner in John Jacob Astor's American Fur Company, having first been associated with its predecessor, the Mackinac Company. He speculated in real estate and by the time of the land boom in 1836 he and his partner owned most of Prairie du Chien's valuable property. He also sent cattle to Red River.

The Bourassas also intermarried with the aforementioned French families at St. Joseph, and with the Potawatomi. Next to Mackinac, St. Joseph was the most important center in the Southwest fur trade. Several bands of Potawatomi were living in this area by 1700. The Chevaliers, L'Archeveques and Reaumes came within the next few decades, as did Marie Baourassa's cousin, Michel LeBer. By 1740, Madeleine Couc's son, Francois Menard, was an interpreter at St. Joseph; undoubtedly he was related to the Lafontaine described in the 1721 baptismal record as uncle of Michel Le Ber's son. Langlade's cohort, Louis Chevalier, lived and traded here for nearly 35 years and his influence among both the French and the Potawatomi was such that he was left in charge when the British took over in the Southwest. In 1744, Rene Bourassa, half-brother of Langlade's wife, married Louis Chevalier's sister, Ann Charlotte Veronica. Their son, Daniel, and the principal chief of the Potawatomi, Topinabee, appear to be one and the same, as Daniel's daughter, Magdelene Bourassa, is referred to as Topinabee's daughter. In 1818 she married Joseph Bertrand, a prominent fur trader who flourished in the St. Joseph area and who took his furs to Mackinac. He is listed as a trader in the American Fur Company records for 1817 and was undoubtedly associated with the earlier Mackinac Company. Potawatomi at St. Joseph named Bertrand were among those moved to Indian Territory, and descendants live in Oklahoma today.

By 1800 the Mackinac Company had a virtual monopoly in the Southwest. The company was run by Elizabeth Bertrand, the mixed-blood wife of Surgeon General David Mitchell of the Indian Department. David, his son, and his son-in-law, all became Beaver Club members. Elizabeth's relationship to this genealogical network, according to family tradition, was dependency from a chief. To possess the power she had, it is clear she was closely related to the Ottawa, perhaps to La Fourche and probably to Kewinaquot. Her intimate friendship with Magdelene Laframboise gives strong support for this argument. Family tradition claims Elizabeth had a brother who was a priest. There was a Father Bertrand ordained in 1776, the year of Elizabeth's marriage. Considerable confusion exists regarding his parentage. He is described as the son of Jacques Bertrand and Louise Dumouchel, and as the husband of Therese Dulignon, who Quebec records say died childless. Mackinac records show, however, that Laurent Bertrand and Therese Dulignon, had five children, including Joseph, already mentioned, born between 1765 and 1782. It appears that Father Bertrand's biographers erred and that Joseph Bertrand, the priest, was not the son of Jacques, but of one of his brothers, two of whom were at Mackinac prior to 1749 when the Bertrand name appears on a map of Fort Michilimackinac. If the mystery of Father Bertrand is solved, the parents of Elizabeth may be discovered.

Female forerunners of Magdelene Marcot Laframboise and Elizabeth Bertrand Mitchell began trading without husbands as early as 1727. Women left Montreal licensed to trade at Southwest posts escorted by their own boatmen. The wife of Louise Hamlin went to the post of the Folie Avoine (Menominee) in 1729; Dame Charlotte Petit was licensed for Green Bay in 1727, and in 1730 Marie Cardinel and Catherine Trottier went to Green Bay and Michilimackinac. Without the network of family ties these were impossible feats for women in the wilds.

Finally, links with the Ojibwa and Sioux were strengthened by the marriage in 1806 of Elizabeth Mitchell's daughter, Jessie to Louis Crawford, nephew of the Sioux chief Wabasha. Wabasha's half-brother, Waub-o-jeeg, was the war chief of the Mississippi Ojibwa. Waub-o-jeeg's son-in-law, John Johnston, was the leading fur trader at Sault Ste. Marie who traded amongst the Ojibwa and Menominee in northern Michigan. Following the 1806 agreement between the Mackinac Company and the North West Company, Johnston traded exclusively with the Mackinac Company. Crawford took a leading role in the Mackinac fur trade. Sometime around 1807, along with his brother-in-law, David Mitchell, Jr., and Rolette, he established the South West Company, a separate group associated with the Mackinac Company. At the capture of Mackinac Island in the opening days of the War of 1812, Crawford was "at the head of 140 volunteers" mostly from the Mackinac Company. Accompanying them were 46 British officers and men, and approximately 400 Sioux, Winnebago, Menominee, Ojibwa and Ottawa. From here most of the Indians went on to fight at Detroit and Niagara.

Following the War of 1812, control over the Old Southwest was relinquished and the Michilimackinac Company finally was bought out by Astor's American Fur Company. Many of the mixed-bloods and Indians moved up into Canada, or west of the Mississippi where trade still flourished.

(continued page 8)

# Connection

(from page 7)

ed. Some later migrated to Penetanguishene, where names on official rolls can be identified as the same as the early Canadian colonists. The names appear also on the United State Rolls of "Indians" removed west of the Mississippi. They appear today on and off reservations throughout North America.

Established early along the St. Lawrence, the network of fur trade families bonded harmoniously into loyal alliances. The endurance of these family ties indicates allegiance and fidelity, however unstructured a society it has become. There is continuing evidence today that fragments of this dual ancestry and culture still linger.

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## One more white version of who we were

The following descriptive excerpts are taken from "The Indians of the great Lakes, 1615-1760," authored by W. Vernon Kinetz and published in 1940 by the University of Michigan Press.

The Potawatomi was one of the first tribes to meet the French in the vicinity of Green bay. They established friendly relations then and maintained them throughout the period of French control of Canada. In their alliance with the French they seem to have been much more steadfast than any other tribe. It will be well to keep this condition of affairs in mind in looking at some of the characterizations of the Potawatomi. Allouez wrote in 1667 that they were the most docile and the best disposed toward the French of all the tribes he had encountered; their wives and daughters were more modest than those of other tribes; they were very civil among themselves and also to strangers.

Thirty-five years later, La Potherie described their behavior as very affable and cordial. They were intelligent, had an inclination for raillery, were great talkers, and were very stubborn, being hard to turn when they had set their minds on anything. The old men were termed prudent, sensible and deliberate, seldom undertaking any unseasonable enterprise. The kindly way in which they received strangers was also spoken of by La Potherie, as if it were distinctive of the Potawatomi. He said that they made great efforts to gain the good opinion of persons who came among them. While living on the islands at the mouth of Green Bay they undertook to entertain all who passed that way. Their opinion of themselves was so good that they regarded all other tribes as inferior to them. From this they set themselves up as arbiters for all the other tribes about Green Bay. They endeavored to maintain this position in every direction. One of the methods of furthering their ambition was by intermarriage. Jealousy and divorce were caused by this. Their desire to be accounted liberal led them to make presents of even necessary articles, and the chiefs to lavish all their possessions. They liked nothing better than to hear that others were praising their generosity. Their physical appearance was dismissed with the comment that it was good.

Charlevoix was shocked to be received better among the infidel Potawatomi at Detroit than among the Christian Huron. He termed them the finest men in all Canada and of the sweetest natural temper and stated that they had always been very good friends of the French.

They were very warlike, according to Cadillac, often making successful attacks on the Iroquois. He further said that they had no respect for anyone, although their numbers were smaller than those of many other tribes.

The very earliest accounts do not mention the dress of the Potawatomi. The first description of them is that of Sabrevois, who remarked that they were well clothed, like the Indians resident at Montreal. In summer the men wore red or blue cloth, in the winter adding highly ornamented buffalo robes. In playing games, such as lacrosse, they wore only a breechclout and deerskin moccasins. Besides the moccasins, they ordinarily wore leggings of skin or cloth. They preferred European cloth shirts to their own leather ones, although they often wore the cloth shirt over the leather one which reached to their middle. The dresses of the women reached almost to the knee. Underneath these they wore a sort of petticoat which covered

them from the middle down to the midleg. Some wore little bonnets, and others covered their heads when traveling with a sort of cowl attached to their dresses, or with their robes.

Both the men and women greased their hair and painted themselves, the women usually on the face with vermillion; the men painted themselves all over on occasions, such as for lacrosse games, and with all colors. The men tattooed their bodies with all sorts of figures and designs.

The Potawatomi practiced agriculture wherever they were, raising beans, peas, squashes, tobacco, melons, and an abundance of very fine corn. The women had charge of the fields. The extent of their agriculture may be judged from the comment of Raudot in 1710 that they raised much corn on the Isle of Poues and even supplied it to Mackinac.

The Potawatomi had a very loose political organization, like that of the Ottawa. Very little was written about it in the records of the contact period. There was a chief and an orator at the head of civil authority, according to Charlevoix.

The principal bands of the Potawatomi on the St. Joseph River carried as totems the golden carp, the frog, the crab, and the turtle. The Potawatomi at Detroit had the same totems.

The death customs of the Potawatomi were the same as those of the Ottawa, even to the cremation of the bodies of those belonging to the family of the hare, which Allouez related:

"I must not omit here a rather strange circumstance: on the day after his death his relatives contrary to all usage of this country, burned his body and reduced it entirely to ashes. The cause of this is found in a legend which passes here for truth.

It is held beyond dispute that this old Man's father was a Hare, —an animal which runs over the snow in winter, —and that thus the snow, the Hare, and the old Man are of the same village, —that is, are relatives. It is further said that the Hare told his wife that he disapproved of their children's remaining in the depths of the earth, as that did not befit their condition —they being relatives of the snow, whose country is above, towards the Sky; and, if it ever occurred that they were put into the ground after their death, he would pray the snow, his relative, in order to punish the people for this offense, to fall in such quantities and for so long that there should be no Spring. And, to confirm this story, it is added that three years ago the brother of our good old man died, in the beginning of the winter; and, after he had been buried in the usual manner, snow fell to such an extent, and the winter lasted so long, that people despaired of seeing the spring in its season. Meanwhile, all were dying of hunger, and no remedy could be found for this general suffering. The elders assembled and held many councils, but all in vain; the snow still continued. Then someone of the company said he remembered the threats which we have related. Straightway, they went and disinterred the dead man, and burned him; when immediately the snow ceased, and spring followed. Who would think that people could give credence to such absurd stories? And yet they regard them as true beyond dispute."

Wisconsin Historical Collections, Vol XII  
American Fur Company Employees, 1818

When engaged.	Name.	Time.	Capacity.	Where engaged.	Wages.	Where employed.	Remarks.
April 30, 1819...	Hebert, Nicolas.....	3 yrs.	Boatman.....	Montreal.....	500.....	Lac du Flambeau.	
Feb. 25, 1819...	Herbert, Augustin.....	3 yrs.	Boatman.....	Montreal.....	500.....	Lac du Flambeau.	
April 4, 1818...	Hogel, John F.....	5 yrs.	Clerk.....	Montreal.....	180 per an.	Grand River .....	Lac du Flambeau.
July, 1818.....	Holiday, John.....	1 yr.	Trader.....	Mackinac.....	600.....	Ance.....	Ance Quivinan.
July 9, 1818...	Hotley, John.....	1 yr.	Boatman.....	Mackinac.....	1,600.....	Lac Courtoreille.....	Discharged; re-engaged, Lac Courtoreille, 20 July.
April 28, 1818...	Hubbard, Gurdon S.....	5 yrs.	Clerk.....	Montreal.....	120.....	Illinois River.....	Illinois River.
April 16, 1818...	Hudon, Clement.....	3 yrs.	Boatman and Carpenter.....	Montreal.....	2,100.....	Mackinac.....	At Mackinac; boat builder.
1816.....	Jalaine, Michel.....	3 yrs.	Boatman.....	Montreal.....	700.....	Grand River.....	Illinois River; \$900; July 24.
April 2, 1818...	Janvier, Simon.....	3 yrs.	Boatman.....	Montreal.....	600.....	Lac Courtoreille .....	Lac Courtoreille.
April 10, 1818...	Jaudoin, Antoine.....	3 yrs.	Boatman.....	Montreal.....	600.....	Fond du Lac .....	Deserted at St. Mary's, 1818.
.....	Jebon, Jean Bt.....	1 yr.	Boatman.....	Mackinac.....	900.....	.....	Upper Mississippi.
May 11, 1818...	Jenvine, Pascal.....	3 yrs.	Mason, &c .....	Montreal.....	900.....	Masquignon .....	Grand River.
June 7, 1818...	Kenzie, John Jr.....	5 yrs.	Clerk.....	Chicago .....	.....	Mackinac.....	Mackinac.
Aug. 3, 1818...	Kenzie, James.....	1 yr.	Clerk.....	Mackinac.....	8,000.....	.....	Milliwakie.
Aug., 1818...	Kinenigwin (Indian).....	1 yr.	Boatman.....	Mackinac.....	300.....	Lac du Flambeau .....	Lac du Flambeau; discharged.
Aug. 7, 1818...	Labay, Charles.....	1 yr.	Boatman.....	Mackinac.....	1,000.....	Wabash, etc .....	Discharged; re-engaged Aug. 6, \$1,300, Kinkikee.
July, 1819.....	Lacroix, Louis.....	1 yr.	Boatman.....	Mackinac.....	.....	.....	Grand River.
July 9, 1818...	Ladebauche, Louis.....	1 yr.	Boatman.....	Mackinac.....	1,200.....	Lac Courtoreille .....	Lac Courtoreille; \$1,400; July 6.
July 18, 1819...	Ladebauche, Pierre.....	1 yr.	Boatman.....	Mackinac.....	1,000.....	.....	Upper Mississippi.
May, 1818.....	Lafortune, Jean Bt.....	1 yr.	Interpreter .....	St. Joseph's .....	1,500.....	Wabash, etc .....	Discharged; re-engaged Aug. 6, \$1,300, Kinkikee.
July 16, 1819...	Laframboise, Glaude.....	1 yr.	Boatman.....	Mackinac.....	1,000.....	.....	Milliwakie.
Aug. 1818.....	Laframboise, Madame .....	1 yr.	Trader.....	Mackinac.....	500.....	Grand River .....	Grand River; \$3,000.
.....	Lagard, Jean Bt. Senr .....	.....	.....	.....	.....	.....	Lac Courtoreille.
July 23, 1818...	Lagarde, John Bt.....	1 yr.	Boatman.....	Mackinac.....	1,000 pr. an.	Fond du Lac .....	Lac Courtoreille; \$1,000; July 12.
July 9, 1818....	Lalancet, Antoine.....	1 yr.	Clerk, &c .....	Mackinac.....	2,000.....	Lac du Flambeau .....	Lac du Flambeau; \$2,000; July 5.
July 8, 1818....	Lalande, Autoine.....	1 yr.	Boatman.....	Mackinac.....	900.....	Folleavoine .....	Folleavoine; \$900; July 6.
July 10, 1818....	La Mieux, François .....	1 yr.	Boatman.....	Mackinac.....	1,000.....	Folleavoine .....	Lac Courtoreille; \$1,200; July 6.
May 7, 1818....	Lamoreux, François.....	2 yrs.	Boatman.....	Montreal .....	600.....	Lac Courtoreille .....	Lac Courtoreille.
Aug. 4, 1819....	Landrie, Pierre.....	1 yr.	Boatman.....	.....	1,200.....	.....	Illinois.
March 24, 1818...	Landry, Bellamy.....	3 yrs.	Boatman.....	Montreal .....	800.....	Fond du Lac .....	Ance Quivinan.
July 24, 1818...	Lantier, Jaques.....	1 yr.	Boatman.....	Mackinac.....	900.....	Prairie du chien .....	Upper Mississippi; \$900; June 24.
1816.....	La Perche, Joseph.....	.....	.....	.....	.....	Mackinac .....	Discharged on his own account.
March 1, 1818...	La Pierre, Joseph.....	2 yrs.	Boatman.....	Montreal .....	800.....	Fond du Lac .....	Fond du Lac; \$800.
June 18, 1818...	La Pointe, Jean Bt.....	3 yrs.	Boatman.....	Nadawasaga, deserted at St. Mary's, 1818	.....	Fond du Lac .....	Deserted.
June 26, 1817...	La Pointe, Joseph.....	3 yrs.	Boatman.....	Montreal .....	\$600 per a.	Fond du Lac .....	Fond du Lac; \$600.
June 17, 1818...	La Riviere, Joseph.....	1 yr.	Boatman.....	Drummond Island .....	650.....	Lacloche .....	Lacloche; \$1,000.
Aug., 1818...	La Riviere, Joseph.....	1 yr.	Boatman.....	St. Mary's .....	1,200.....	Fond du Lac .....	Rem'd inland; engaged for 1819, at \$1,200, June 12.
Sept. 25, 1818...	La Roche, Augustin.....	1 yr.	Interpreter .....	Illinois .....	1,200 pr an., \$275 summer wages .....	Illinois River .....	Discharged.

When engaged.	Name.	Time.	Capacity.	Where engaged.	Wages.	Where employed.	Remarks.
May 4, 1818...	Blondin, Jean.....	3 yrs.	Boatman.....	Montreal .....	600.....	Fond du Lac .....	To Porlier.
.....	Bonga, Pierre.....	No engagement	.....	1818 .....	.....	Fond du Lac .....	Gone.
May 17, 1819 ...	Bornai, Louis.....	2 yrs.	Boatman .....	Montreal .....	600.....	.....	.....
Feb. 10, 1819...	Bouche, Bazil.....	3 yrs.	Boatman .....	Montreal .....	500.....	.....	Milliwaki.
.....	Boucher, François, Sr.....	.....	Free at	Fond du Lac .....	.....	Fond du Lac .....	Free; not returned; to be employed at Fond du Lac.
.....	Boucher, François, Jr.....	.....	Gone .....	.....	.....	Fond du Lac .....	Gone.
.....	Boucher, Toussaint.....	No engagement	1818 .....	.....	900.....	Fond du Lac .....	Engaged for 1819; Fond du Lac, June 19.
Sept. 1, 1818...	Bourassa, Alexander.....	1 yr.	Clerk, &c .....	Mackinac .....	1,500.....	Lacloche .....	Lake Huron; \$2,000; June 26.
Sept. 1, 1818...	Bourassa, Leon.....	1 yr.	Boatman .....	Mackinac .....	1,000.....	Lacloche .....	Lake Huron; \$3,000; June 26.
Sept. 1, 1818...	Bourassa, Eloy.....	1 yr.	Trader .....	Mackinac .....	3,000.....	Lacloche .....	Lake Huron; \$3,000; June 26.
June 20, 1819 ...	Bourdeau, Pierre .....	1 yr.	Boatman .....	Mackinac .....	1,000.....	.....	For River St. Peters, 1819; Upper Mississippi; \$1,000.
April 29, 1817...	Bourdeaux, François.....	2 yrs.	Boatman .....	Montreal .....	600.....	Lower Mississippi .....	Remained inland; Re-eng., 1819, 1 yr. \$900; Lower Mississippi, 25 May.
July 11, 1817...	Bourdinon, Paul.....	3 yrs.	Boatman .....	Montreal .....	700.....	Lac du Flambeau .....	Lac du Flambeau.
March 24, 1818...	Bouthillier, Pierre .....	2 yrs.	Boatman .....	Montreal .....	650.....	Mississaga .....	Lacloche.
June 18, 1818...	Brebant, Alexis .....	1 yr.	Boatman .....	Fond du Lac .....	1,100.....	Fond du Lac .....	Fond du Lac; \$1,100; June 18.
Jan. 18, 1816...	Brouillard, Joseph .....	3 yrs.	Boatman .....	Montreal .....	600.....	Fond du Lac .....	Fond du Lac; \$800; June 29.
Dec. 5, 1816...	Brousseau, Pierre .....	3 yrs.	Boatman .....	Montreal .....	1st. yr. 500 2 last 600.....	Lower Mississippi .....	Lower Mississippi; \$600.
.....	Brunelle, Louis .....	.....	Boatman .....	.....	.....	.....	Fond du Lac; \$1,100; July 2.
July 8, 1818...	Brunets, François .....	1 yr.	Boatman .....	Mackinac .....	1,000.....	Fond du Lac .....	Fond du Lac; \$1,000; July 6.
.....	Buisson, Louis .....	No engagement	1818 .....	.....	3,000.....	Illinois River .....	Discharged; re-engaged; Illinois River, 13 July.
July 27, 1818...	Cadieu, Amable .....	1 yr.	Boatman .....	Mackinac .....	700.....	Illinois River .....	Discharged.
.....	Cadieu, Michel .....	3 yrs.	Boatman .....	Montreal .....	500.....	Wabash, etc .....	Deserted on his way from Wabash.
July 9, 1819...	Cadotte, Jean Bt.....	1 yr.	Boatman .....	Mackinac .....	1,000.....	.....	Ance Quivinan.
.....	Campbell, Duncan .....	.....	.....	.....	.....	Prairie du Chien .....	Re-engaged, Upper Mississippi, \$3,000, May 3.
May 3, 1819...	Campbell, Scott .....	1 yr.	.....	.....	.....	.....	Upper Mississippi; \$2,400.
June 13, 1818...	Cardinal, Joseph .....	3 yrs.	Boatman .....	Nadawasaga .....	500.....	Illinois River .....	.....
June 16, 1818...	Chantiloux, Louis .....	1 yr.	Boatman .....	Fond du Lac .....	800.....	Fond du Lac .....	Fond du Lac; \$200; June 16.
March 31, 1818...	Chapeau, Solomon .....	3 yrs.	Boatman .....	Montreal .....	600.....	Lacloche .....	Deserted from Mr. Varin at Nadawasaga, Aug. 18.
July 24, 1818...	Charette, Simon .....	1 yr.	Interpreter .....	Mackinac .....	3,000.....	Lac du Flambeau .....	Lac du Flambeau; \$3,000; July 3.
July 24, 1818...	Charette Mad. (wife) .....	1 yr.	Trader .....	Mackinac .....	1,200.....	Lac du Flambeau .....	Lac du Flambeau.
Dec. 27, 1816...	Charland, Germain .....	3 yrs.	Boatman .....	Montreal .....	500.....	Folleavoine .....	Ance Quiwinan.
.....	Chenier, Ignace .....	1 yr.	Clerk .....	Mackinac .....	1,800.....	.....	For 1819, 1 yr, Fond du Lac; eng. by W. Morrison, \$1,800.
.....	Chevallier, Jean Bt .....	.....	.....	.....	.....	Mississaga .....	Discharged.
.....	Chevallier, Pierre .....	.....	Engaged in interior for trip to .....	.....	.....	Mackinac .....	.....

# CHR's - tribe's traveling angels

They're seldom seen around the tribal administration building. Some tribal employees don't even recognize their faces. But more often than not, it's their names you hear mentioned in a complimentary fashion in the surrounding communities.

"They" are the two Registered Nurses, one Licensed Practical Nurse, one field health specialist and one administrative assistant who make up the Citizen Band Potawatomi Community Health Representative Program.

Tucked away in offices under the tribal museum, the CHR's conduct medical certifications for the Women, Infants & Children's feeding program and handle the paperwork for the tribe's Prosthetic Program. Out "in the field" they make pre-natal to post-partum home visits, deliver

medicine to homebound Indians, conduct health screening clinics and administer the tribe's USDA butter and cheese distribution program. In their spare time they volunteer to do health needs and housing surveys for the administration, set up a pow wow first aid tent and conduct health screenings during special events in the towns of Shawnee and Tecumseh. They administer an infant car seat program (150 seats loaned last year), have donated training and supplies to the tribal police and the county sheriff's department, monitor individuals with chronic diseases and every summer educate 60-some teenagers in CPR and first aid training.

Ken Cadaret, Registered Nurse and program director also represents the tribe on the

Oklahoma City Area IHS Health Advisory Board, the Pottawatome County Chapter of the Red Cross, the Council for Handicapped Infants and Their Parents and the Intervention Council for Indian Children. He is also the elected President of the University of Oklahoma College of Nursing Alumni Association!

Tribal members Sherri Gobel and Joyce Abel, RN, work closely with the Prosthetics Committee and the Older American Aid Program. Christine Wood and Georgia Shaw have weathered several administrations as the tribe's "visiting angels," offering services, referrals and companionship to the homebound.

And aren't we proud to have them?



**Prosthetics Committee, left to right, Joyce Abel, Earl Lawson & Committeeman Bob Davis**

## Giago (from page 2)

newspaper publishing near the Pine Ridge Reservation were marred by threats, gunshots and firebombs, is no stranger to controversy. He is, however, regarded as a fair and moderate proponent of the Indian people and an unflagging advocate for accountability at both the national and tribal level.

Giago's 8,000-circulation weekly, founded during the turbulent Wounded Knee days to serve as the voice of reason, now has subscribers in 50 states and 14 foreign countries. His weekly columns are syndicated and carried in 14 non-Indian newspapers ranging from the Minneapolis Tribune to the Phoenix Gazette.

Giago, 52, a Navy veteran and a graduate of San Jose State University and the University of Nevada, was also instrumental in founding the Native American Press Association, now in its third year of operation. His commitment to First Amendment rights and freedom of information for tribal members appears to be the force that fuels him.

Giago, along with Gerald Garcia, former publisher of the Tucson Citizen, have recently formed Native American Publishing, Inc. The **Lakota Times** now becomes a subsidiary of the corporation Giago hopes will one day publish eight to 10 regional Indian newspapers, as well as a national Indian publication. In December Giago plans to open a newspaper for the Red Lake Band of Chippewa in Minnesota. By mid-1987 the statewide Oklahoma paper should be on the presses.

"Usually the Indian point of view doesn't fit in the white-owned newspapers," says Giago. "And there is a rarity of freedom of the press on Indian reservations because all of them are funded by tribal councils. It is time for the Indian people to have a voice, and I hope to make that possible."

## NCAI calls for Swimmer's removal

A recent article in the **Lakota Times** reports the National Congress of American Indians has passed a resolution demanding the resignation or removal of Ross Swimmer as Interior Assistant Secretary for Indian Affairs.

The resolution was approved by majority vote of the 117 tribes and some 800 individuals attending the Congress's 43rd annual convention in Phoenix, Az.

The resolution cites seven instances where Swimmer allegedly violated the government-to-government relationship of the United States and Native governments, as well as President Reagan's 1983 Indian Policy Statement. They were:

- The failure to keep Indian government informed, including the dismantling of the BIA's Public Information Office;

- The failure to provide access to Swimmer's office and the refusal to conduct more than superficial meetings with Indian and Alaska Natives'

- The decision, absent any consultation, to limit proposals to handle the investment of \$1.7 billion in tribal trust funds to six select banks, and the failure to engage in meaningful dialogue

regarding this property right prior to or since announcing this decision;

- The decision to prohibit BIA central office key officials and all Phoenix area BIA employees from attending the NCAI convention without Swimmer's express request, including the decision to prohibit any BIA participation in the Indian and Native Veterans Outreach Business Development Seminar or the first National Indian and Native Archives Conference, both held in conjunction with the NCAI 1986 Convention;

- The proposal, developed without consultation, to set all contract support cost rates at a fixed 15 percent level, which is a transparent attempt to reduce the BIA budget for direct-to-tribes funding, which is illogical and impractical in management terms and which is in conflict with the federal policy of self-determination;

- The repeated undermining of tribal jurisdictional and sovereign rights, such as Swimmer's attempt to place certain educational and child welfare programs under state control and the attempt to put the Five Civilized Tribes under

Oklahoma authority and the refusal to place lands into trust status at their request; and;

- Swimmer's recent dismissal of a lease cancellation petition filed by the Arapaho and Shoshone Wind River Tribes, without affording the tribes an opportunity to be heard for the stated reason that such dismissal would facilitate a settlement of the matter when, instead, promptly following such dismissal the leasees withdrew from settlement negotiations.

The NCAI resolution was initiated by an Affiliated Tribes of Northwest Indians' resolution, which noted Swimmer's full support of the current Administration's effort to extinguish Indian culture, to abolish the BIA and to abrogate Indian treaties.

In response, Swimmer stated that he had received "little assistance" from NCAI's leadership even though he had "repeatedly" requested their input. He also said, "I have every intention of continuing...With the support of the President and Secretary Hodel, I am firmly convinced that no administration could be a greater advocate for Indian people."

# In your opinion

## Hello Election Folks & Editor,

Please send me a ballot!!  
Always, always, always!  
Just want to compliment all of you for the great job that you are doing in all your endeavors. We that don't reside in Oklahoma really appreciate you. Because we were displaced in our early years doesn't mean that our drumbeat isn't still there and always will be. My grandfather, John B. Pambogo, used to go out in the woods each spring to gather herbs and then he made an elixir from them to cleanse our blood from being shut in over the winter. This was back in the Thirties, but if anyone of your has the ingredients of this elixir I would like to hear from them. It tasted bad but it made you feel good.

**Keep the good times rolling,**  
**Joanna J. Nichol**  
**1619 Shoreview Ave.**  
**San Mateo, California 94401**

## Dear Editor:

Can you put this in "In Your Opinion" column please? (You have a good informative paper, too).

This year I had the opportunity to travel and participate in the Potawatomi Pow-Wow held in late June. Some in attendance may or may not remember me. I was the princess from Walpole Island, Ontario, Canada.

At this time I'd like to thank the Pow-Wow Committee who were so friendly and generous to me. I was treated like royalty and I do believe the spirit of sharing was very alive that weekend. I just can't describe the good feeling I had when I was down there. I enjoyed seeing your gourd dancing for the first time and meeting the different Anishnabe (Indians). Hopefully, I'll be back next year.

In friendship  
and peace,

**Irene Ahnung Sands**  
**Algonac, Michigan**

## Dear Sirs,

I'm doing research into my family and would like to hear from anyone who is doing the same. I have traced my family back to Laurent Solomon Juneau, married to Josett Vicau. I would like information if anyone has any.

Just wanted to add how proud I am to be a member of the Potawatomi Tribe. I have a real longing to learn all I can of my ancestors. I have read the information given at the Long Beach Council and the pow wow and it just makes me thirsty for more history.

**Yours Truly,**  
**Wilma Matlock**  
**33250 Barber Rd.**  
**Agua Dulce, California 91350**

## How-Ni-Kan:

It has taken two months for me to calm down so I could write this letter without anger or violence in my heart. This letter is in response to the article of apathy by Charley Reese. I have only pity for this person and sorrow that he or she will never see some of the responses to this article.

It is true that the United States has the authority to cancel, back out of and refuse to honor any treaty they have established. This has been proven many times in history with "Indians" not just "Red China."

Let us go further with not making our children feel guilty or sympathetic about the tribulations of the American Indian. I grew up listening and learning what the "great(?) white man" did to the black slaves. Also to the Japanese Americans placed into POW camps. Their properties were stolen also but America's excuse was WW II. Does this mean I should not feel guilty about this?

No, we Indians didn't need lessons on cruelty, torture or killing from whites. They taught us more; mistrust, dishonesty, how to take land belonging to

others. They taught us the white way. How to fight among ourselves. But we are still learning, standing together.

We were moved to reservations. Away from our homelands and told "as long as the grass grows and the rivers flow" this is yours. The Indians again were moved to new reservations because gold, silver, copper or oil was found. When we tried to stand on our own we were knocked to the ground. The "red savages" don't need this much. We learned and we have survived.

You came in peace, you said. We accepted you in peace. You wanted more, all of it. You put up a statue called Lady Liberty which says: "Give me your tired, your poor, your huddled masses yearning to breathe free..."

When will you let us have this? We were freer before you gave us freedom.

**Lee Hail**  
**Denver, Colo.**

## To The Editor,

Patricia Sulcer, I have a story to tell and wanted to do it for a long time. This happened 16-17 years ago and in some places could happen again. I think the Citizen Band Tribe would have handled it differently.

I am 69 now and for the past five years having gone through many illnesses, it's made me wonder about such a thing happening. I've tried to prepare for it but the times, inflation and even family and friends change.

We're living longer and need more care. If you land in a home as I did, hurt at times so badly, and then be treated as a third or fourth class citizen. Care costs a lot of money. When you have only a moderate income you get care, some good, some not so good.

Family and friends get too busy to come check on how things are going.

I know the younger people have their own responsibilities but sometimes a call or short visit means so much. There are many good thoughtful young ones around, yet!

Luckily, God blessed me with two extra special friends: a Rev. and his wife who saw me through and helped me in any way they could. Especially to believe in God. The first lines I learned "I can do all things through Christ who strengthens me." I had hit bottom, I thought and could see no way out. They always encouraged me and after 16 months the day came when I was well enough to be on "Independent living" and move out.

My story concerns something that happened when I was running a drycleaner station out on W. 17th St. here in Topeka. One evening this Indian fellow, riding on a bicycle came in. He wanted to use the phone and wondered if I'd help him. I said sure. It seems there was an Indian lady lying at one of the funeral homes here in town. I called and talked to the mortician for him. She had been there 6-7 days, was from Oklahoma he told me. No one had claimed the body. This was something new for me. This Indian fellow and some of his and her friends had got together enough to get her out for burial. They wanted the funeral home to bring the body over to a little old wooden church in North Topeka and were going to have services and see that she was buried. Of course the mortician agreed. I never saw him again and don't know where she was buried, probably at Mayetta.

This has made me think a lot. What if such a thing would happen to you? Nobody claimed her, but thank God, her friends did.

**(continued page 12)**

## In our opinion

# Does Rehnquist believe Indians are a conquered race?

## By Glenn T. Morris

For those people of the opinion that decisions of the Supreme Court under the leadership of Chief Justice Warren Burger have been less than friendly to Indian nations and individuals, the prospects became even worse on June 17. On that day, Ronald Reagan appointed Associate Justice William Rehnquist to replace Burger as Chief Justice.

Rehnquist, more than any other sitting justice on the highest court, has a reputation for antagonism toward the principles of Indian sovereignty and self-determination. A cursory examination of fifteen years of Indian law decisions by Rehnquist indicates that he favors a diminishment of tribal sovereignty, reduced respect for treaty and land rights, and limited protection for traditional cultural and religious freedom.

Perhaps Rehnquist's most infamous Indian law opinion was the 1979 case of *Oliphant v. Suquamish Tribe*. The decision stripped Indian nations of their inherent criminal jurisdiction over non-Indians on their territory. It would be similar to the Court saying that the United States could not prosecute a Canadian for robbing the U.S. Treasury in Washington, D.C. Such a decision severely limits the effectiveness of Indian nations to control circumstances on their own lands.

Rehnquist apparently believes that Indians are a conquered race, and should be treated accordingly. He holds the opinion that treaties and sovereignty and Indian self-determination are archaic principles which have no place in modern jurisprudence. As Chief Justice, Rehnquist promises to continue the erosion of Indian sovereignty and Indian rights — he will revive the termination of the 1950's through judicial opinion.

The current prospects for Indian rights at the Supreme Court are dim. If Reagan is given the opportunity to appoint more members to the Court who agree with Rehnquist, the prospects seem dimmer yet. Coupled with a decline of Indian allies in the Congress and the White House, it becomes evident that the survival of Indian nations requires a principal, unified assertion of sovereignty by Indian nations themselves.

As Oren Lyons, Faithkeeper of the Onondaga Nation has said, "In order to be treated as a sovereign, a nation must act sovereign." The days of asking Washington to protect Indian sovereignty should be placed in the past. It is clear that the Reagan White House and the Rehnquist Supreme Court will erode Indian sovereignty and self-determination at every opportunity. For the survival of Indian peoples, Reagan and Rehnquist must be opposed every step of the way. (Reprinted from the *Camp Crier*).

# Letter

(from page 11)

I read How-Ni-Kan from one page to the end.

I read where they were talking about a \$500 survivor benefit insurance guarantee. A lot of extra work I'm sure but I feel a good investment. We're all entitled to dignity as persons both in life and in death. I hope they study it further.

Another thing that interests me is talk of acquiring a traditional burial grounds in Mendan, Michigan. They will research this issue.

They are working on many things I realize and it all takes so much money, these days and times.

I hope to be able to attend the next regional meeting in Kansas City. Three of my cousins were here to see me this summer and had nothing but praise for the one at Long Beach.

The tribe has come a long ways. I've been to some of the meetings, quite awhile back when a Mr. Moses out of Chicago was the lawyer. Much has happened since then. I'm proud of my Indian heritage. I wish more people were as considerate and thoughtful in helping their fellow man as those are in the tribe there at Shawnee.

None of us know what will come along and upset our lives. Presently I'm writing for a subsidized apartment. It's getting close. I am in a private home now OK'd by S.R.S. I'm on a limited income. I thank God for giving me more time to live and enjoy life and help someone else.

Sincerely,  
Marguerite Schuyler  
Topeka, Kansas

Dear Editor,

My mother and members of her family went to an Ogee family reunion in Oklahoma this week. They were very pleased to meet John Barrett at the reunion, who came to address the gathering on current events among the Potawatomi Tribe. My mother, Lavena Powell Terry, said Mr. Barrett is as wonderful a speaker and a person as his articles in the **HowNiKan** profess him to be. We are all very glad to be part of a tribe so ably governed.

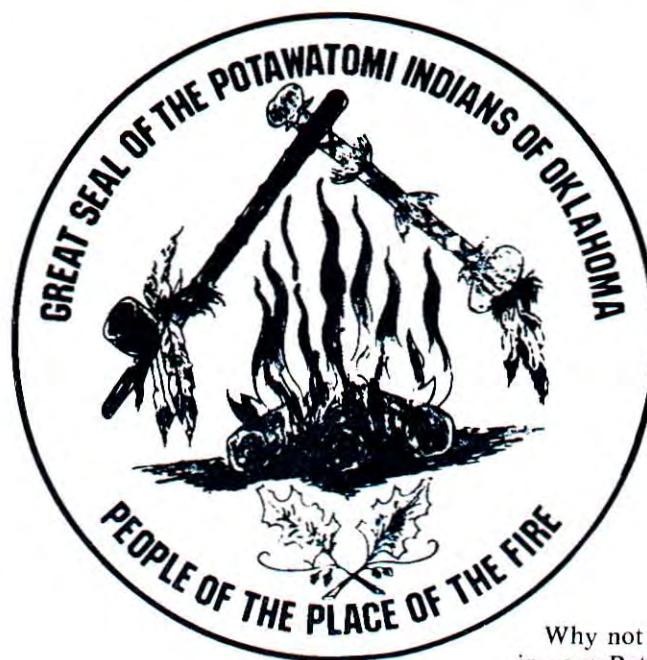
My husband, Russell Berger II, is an acoustical consultant. If his professional services could be used in any Indian activity, he would be delighted. My mother suggested that often professional directories are consulted when the community wants to find workers who are honest and knowledgeable of Indian heritage. Even if never called upon, my husband would be delighted to be connected with my Indian background.

Sincerely,  
Elisa Berger  
Dallas, Texas

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	Potawatomi Language Tape	5.00	
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Why not demonstrate your pride in your Potawatomi heritage this holiday season? Your purchases help support the Potawatomi Museum and Trading Post, as well as spread the 'Potawatomi Pride' message across the nation.

Dr. David Edmunds' book, **Potawatomis, Keepers of the Fire**, is an in-depth study of the Potawatomi Nation prior to removal. With nearly 400 pages of scholarly research and seldom seen illustrations, this book is a must for tribal members interested in reclaiming their indigenous heritage.

**Grandfather, Tell Me A Story** contains interviews with more than a dozen tribal elders. In 1983 the Potawatomi Tribe received a grant from the National Endowment for the Humanities to conduct an oral history Project. The interviews in this book were conducted by tribal youth ranging in age from 14 to

18.

The **Potawatomi Language Tape** was composed specifically for the Citizen Band by spiritual leader Don Perrote. Tribal members will learn many words they can use daily - native words for table foods, animals and household items are included.

T-shirts and softball caps range in size from small to extra large and carry the Keeper of the Fire design. Sorry, no choice of color.

The Potawatomi tribal seal adorns coffee mugs, sew-on patches, window decals, cold can wraps and flags. A great stocking stuffer!

We're also proud to offer sets of 10 notecards adorned with full color reproductions of Potawatomi artist Woody Crumbo's prints.

And don't forget - Christmas donations to the **HowNiKan** are tax deductible!